Rye grass from the adjacent meadows provided thatching for the native houses constructed at this village. Except for the major winter village of Sigu patsóna situated about one mile east, and the occasional winter village at the Gibson ranch in Honey Lake Valley, this was the only other winter village noted for the Secret Valley group. It can be assumed that if one village was occupied the others were not. 361 [824] [342]

The foregoing village locations are probably but a portion of the strictly post-contact habitation sites utilized by the Wadátkuht, although they are probably the major ones. Numerous other camp and village sites were used in the post-contact period, however, these were traditional, named sites.

SUBSISTENCE

The Wadátkuht had a subsistence economy that was, as might be expected, similar to the California-Great Basin pattern. That is, the people had to move about in their territory to utilize all of the plant and animal foods that presented themselves in the various seasons. There seemed to be no strict group or private ownership of oak trees, seed producing areas, or good hunting areas by the Wadátkuht. It seemed to be a case of first come first served with the family getting there first expecting to have no competition unless they invited others to join them. The Wadátkuht often invited the Maidu to share in the acorn harvests in the acorn-rich belt of timber between Buntingville and Milford. Also, when the suckers ran in Long Valley Creek Washo people were allowed to catch and dry fish along with the Wadátkuht families. Another example of inter-tribal cooperation is that of the Secret Valley Wadátkuht who went on joint rabbit drives with their neighboring Pit River friends. In addition, the Kidütkuht of Surprise Valley, Modoc County, sometimes made hunting and gathering trips into Madeline Plains where both the Kamötkuht and the Wadátkuht would hunt and gather. Also the Wadátkuht sometimes went to Pyramid Lake to fish while at other times the Kuyuitkuht of Pyramid Lake came to Honey Lake Valley for acorns. However, foreign groups did not enter another group's territory without an invitation or permission unless they were prepared for hostility. 22 [171] [423] 22 648

Starvation among the Wadátkuht seems to have been only among those families too improvident to secure and store an adequate food supply for the winter. The hungry households that worked diligently collecting food during the other three 22 185 735

Wadátkuht

22 seasons usually were prepared during the winter months to
185 feed themselves adequately. We thus have the real life
735 enactment of the fable of the grasshopper and the ant, except that in this case the grasshopper did not get taken in and fed. Those households having an adequate winter supply of
22 food, when visited by their hungry fellow camp members, re-
476 marked to the hungry visitors how poor and hungry they, too,
735 were. They also told them that the prospects of getting any fresh meat were dim because they had holes in their moccasins and could not go hunting in the snow. When it became obvious to the hungry visitors that they were not going to get any
[252] food they returned home as hungry as they came. However,
[262] just as soon as the hungry people left and were out of hear-
[264] ing, the provident family prepared a meal by quietly grinding acorns into flour which was ultimately mixed with sunflower seed flour and cooked as a mush. This was usually eaten with dried deer meat. The preparation of the meal often occurred very late at night, at a time when hungry neighbors were asleep and could not hear the preparations for the meal.

735 Harsh treatment to hungry neighbors, such as has just
476 been related, apparently fell upon those individuals or families too lazy to provide for themselves. Those who lost their food supply through no fault of their own, or those people dependent upon their relatives (e.g., old parents and children) were given more consideration than those whose hunger stemmed from laziness.

222 The following is a listing, by season, of the resources obtained from the Wadátkuht environment. This listing is not exhaustive but gives a reasonably complete account of the subsistence activities of the Wadátkuht Paiute.

[133] It should again be pointed out that the Wadátkuht were
[262] exceptionally fortunate to have within their territory a portion of the Sierra Nevada mountains. It was from this portion of their habitat that they obtained quantities of acorns, a food item which tended to make their existence more secure than that of their more desert oriented relatives.
[251] Acorns could be stored for two or even three years, thus insuring against famine. There was, however, danger of the acorn crop being frozen by an early frost before they had been gathered, dried and stored. In addition to the all-important acorn the Wadátkuht had numerous varieties of plants with which they were familiar and from which they could gather quantities of seeds, berries and roots. Unfortunately, it was not always possible for the author to make a full